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ABSTRACT

This booklet was designed as a source of information for teachers seeking a deeper understanding of Native American children and who want to take advantage of opportunities offered by a cross-cultural classroom. The first section is a collection of 13 articles from a wide variety of sources on various aspects of cross-cultural education. Each article deals with the education of Native Indian students, either in the United States or Canada. Titles include: "The Education of Athapaskan/Tlingit Children"; A Sorry History of Education for Native Indians," by Don Sawyer; "The Measurement of Learning Potential & Achievements of Native Indian Students," by Art More and Buff Oldridge; "Public Education: The Cultural Melting Pot," by Lori Patterson Jackson; "Curriculum: Its Effect on Us," by Ida Wasacase; "The Role of Parents in Setting Goals"; "Unique Features of Indian Communities," by Rita Jack; three pieces under "Yukon Native Parents Speak Out on Education"; "Integrating Native Culture in Yukon Schools," by the Curriculum Development Program; "Respect My Child: Open Letter from A Mother to A Teacher"; and "Oh, Great Spirit!" a poem by Chief Dan George. The second section lists a number of services that are available to teachers through various Native American organizations. It also offers ideas on how to contact and use Native American resource people. The document also includes a reference list of 10 books. (TES)

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CROSS CULTURAL STRATEGIES

Background Information For Teachers of Indian Students

ED299094

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TOGETHER TODAY... FOR OUR CHILDREN TOMORROW

COUNCIL FOR YUKON INDIANS

22 NISUTLIN DRIVE WHITEHORSE, YUKON Y1A 3S5 (403) 667-7634

A MESSAGE FROM THE VICE-CHAIRMAN FOR SOCIAL PROGRAMS, COUNCIL FOR YUKON INDIANS

For over ten years, Native people from: the Council for Yukon Indians, Yukon Indian Bands , the Yukon Native Brotherhood*, the Yukon Association of Non-Status Indians*, Yukon Indian Women's Association, Skookum Jim Friendship Centre and many other individuals have committed themselves to making education in the Yukon, a meaningful experience for all native (Athapaskan and Tlingit) children.

These organizations and individuals have researched, evaluated, made recommendations, lobbied and protested to make the concerns of Native parents known to educators. This enormous effort has been fruitful. We have put into place some very important Indian Education programs.

We are proud of the establishment of native language classes in many Yukon schools, under the Yukon Native Languages Project, a program sponsored in part by the Council for Yukon Indians. We look to the schools and see Remedial Tutors, a program which survived cancellation due to the efforts and interim management of the Yukon Native Brotherhood* We see Community Education Liaison Co-ordinators, formally Cross-Cultural Co-ordinators, who are directly employed by each Chief and Council and are considered part of the school faculty; and we see cultural enrichment curriculum which is a product of our Curriculum Development Program.

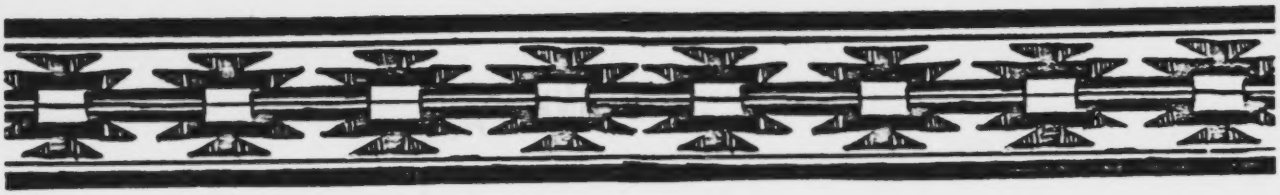
We are proud of our contribution to the Yukon education system however we recognize that central to our contribution are enlightened and sensitive teachers who share with us our concern for a successful and meaningful school experience for Yukon Native children.

I wish you many, many, successes and rewards, working with Athapaskan/ Tlingit children.

Sincerely yours,

Mary Jane Jim
Vice-Chairman
SOCIAL PROGRAMS

* amalgamated with CYI, May, 1980



Introduction

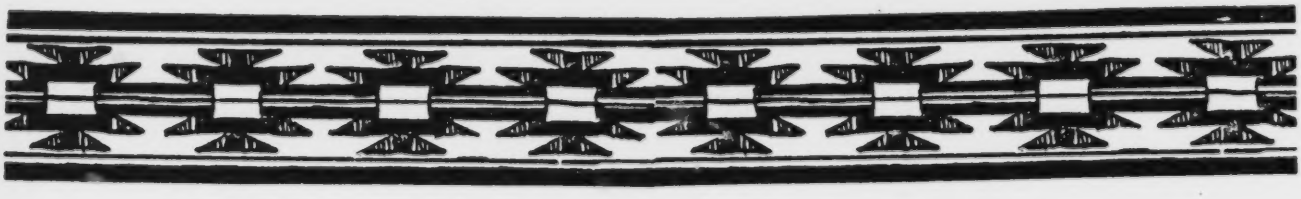
The teacher of a class composed in part or in total of Native students is presented with many unique challenges. This book is intended as a source of stimulation of thought and of practical information for teachers who are seeking an understanding of the native child and who are attempting to develop methods which take advantage of the unique opportunities of a cross-cultural classroom.

The first section consists of a collection of articles from a wide variety of sources on various aspects of cross-cultural education. Although none of these were written with specific reference to the Yukon, they have been included because it is felt the ideas that are expressed are applicable to the situation here.

The second section lists a number of services that are available through various Native Organizations that can be utilized by classroom teachers.

Although a brief collection such as this can only skim the surface, it can, perhaps, give the teacher an indication of some directions to pursue further to increase his or her knowledge and understanding. Therefore, a list of recommended additional reading forms the third section.

The successful teacher of native children knows that he or she must be as much a learner as an instructor. It is hoped that this book will help facilitate that learning process.



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A Collection of Pertinent Articles

The Education of Athapaskan/Tlingit Children:

A Traditional, Transitional and Contemporary Overview

Traditionally the responsibility for the education of Yukon Athapaskan/Tlingit children generally rested with a young girl's maternal aunt or a young boy's maternal uncle. Grandparents were also a very important influence in passing on traditions, history and values, to young children and contined to play an important role as teacher and authoritarian throughout a persons life.

Young girls were taught to cook, tan skins, and snare small game for their families. An important aspect of their training focused on child rearing and observing the spiritual rites of the culture. Adulthood came early to young girls, thus reponsibility and training began at an early age.

Young boys also began their training for manhood at an early age. They were taught to hunt, fish and make hunting weapons and tools. An essential part of a young boys training included an intimate knowledge of each animals habits and habitats.

Children learned these skills through observation, self-experimentation and trial and error. Instruction was seldom offered unless sought for by the child. Education in the traditional sense was not a series of drills and memorizing of facts, but a harmonious acquiring of skills and lessons as was needed to learn and as the child was ready to learn.

This traditional method of acquiring education remained unchallenged from generation to generation. New skills and techniques were always being developed with influences brought in from other native peoples, through trading expeditions. The first non-native influence on Yukon natvie culture came indirectly from the Russian's via the Chilkat Indians of S.E. Alaska in the form of trading goods.

It was not until the arrival of the missionaries in 1862, beginning with Rev. Robert MacDonald of the Church Missionary Society, and later in 1865 with the arrival of Rev. W.C. Bompass, that a totally new cultrue and value system was introduced to the Yukon in the name of education. It was this agent of change that set in motion a culture in conflict. It began with the early establishment of mission schools, beginning at Fort Yukon, LaPierre House, and Fort MacPherson, and later, in the early 1890's, a more permanent school was established at 40 Mile. It was as early as 1893 that a full-time non-native teacher was employed at 40 Mile to teach Athapaskan/Tlingit children who were boarders at the school and those considered to be orphans by the church. The school was under the care of Rev. W.C. Bompass until 1903 when he was transferred to Carcross.

The residential school at Carcross, also created from church interests, developed between 1901-1903 from a long cabin home for orphened children, to include the education of Protestant Athapaskan/Tlingit children in the area. Bishop W.C. Bompass was the creative force behind the school and was able to gain government and church support to assist in the expansion of the school facilities to include: farming, classrooms, hostels, a lay principal, several teachers and support workers. This new, larger complex was opened in 1911. The first students to be brought into the new school were the Athapaskan/Tlingit girls who previously attended school at 40 Mile on the Yukon River. The school continued to grow in enrollment and self-sufficiency, with the children assisting in the cultivation of root crops and production of milk and eggs.

With the expansion of church missions at important trading centres came the development of the early Seasonal Schools throughout the 1930's and 40's. Usually children attended school for 3 months of the year during the summer months. Instruction was provided by the local clergyman. Financial assistance, in the form of school supplies and much later, teaching salaries, was provided by the Department of Indian Affairs although the actual responsibility for education delivered rested with the particular church. Most schools in the Yukon began as season schools to accommodate the still important seasonal lifestyle of Athapaskan/Tlingit families. Seasonal schools were held at in Carmacks, Champagne, Mayo, Liard, Teslin Lake, Burwash and Moosehide (to name a few), throughout the 1940's.

In 1939 the residential school in Carcross was destroyed by fire, however classes continued on during the war years in eight rented buildings. By 1954 funds, which previously were not available because of the war, came forth and a new residential school was built. It was still under administration of the church, with government assistance, until 1956 when the Government of Canada assumed complete financial responsibility for the school. With teachers now considered employees of the government, some teacher training was provided for them. The church however, continued to provide administrative assistance.

The residential school in Lower Post, British Columbia, served the Athapaskan/Tlingit children of Roman Catholic denomination in northern British Columbia and Yukon between 1950 and 1975. Originally the school was planned for Teslin but in 1949 Bishop C. Courdert requested transfer of the monies to Lower Post, British Columbia.

Enrollment at the residential school in Carcross was the responsibility of the Indian Agency Superintendent of the Department of Indian Affairs. It was his reponsibiltiy to determine a students eligibility for enrollment in a federally operated school in consultation with the local clergyman.

Children whose home was a considerablle distance from the school lived in residence for ten months of the year and were bused home in the summer. At the beginning of each school year each child was issued a set of school clothes. Each girl was given the same blunt haircut with bangs and the boys wore a part at the side. Except for individual facial features it was difficult to visually distinguish one child from another.

Up until the government assumed total reponnsibility for "Indian Schools", the curriculum and teaching methodology used in the various seasonal and residential schools was primarily determined by the local clergyman/teacher.

The residential school at Carcross was organized into a half a day of chores and a half a day of instruction. Religious instruction was part of the daily curriculum as on Sundays. Children were not allowed to speak their mother tongue and were corporally punished if caught using it.

Throughout the years of 1958-1969 a growing number of Athapaskan/Tlingit children were accepted into those territorially operated schools located in close proximity to their home. The residential schools were used primarily for the junior grades as providing the means to aculturalize younger children into the public school system as well as providing housing for students in need. Between 1958-62 thirteen cost sharing agreements were arranged between the Federal and Territorial governments concerning payment for education of status Indian children. In these early tuition agreements, payment was determined on a per student and per school basis. This method took into account the varying operational costs according to the individual community.

With the signing of the 1964 *Memorandum of Agreement* a general territorial wide agreement was outlined whereby education and the financial responsibility for it became a joint responsibility of the Territorial and Federal governments. A tuition fee of not more than $350.00 per student. This arrangement remained in effect until April 1967 when it was replaced by the *Territorial Financial Agreement*

This new agreement replaced the per student tuition fee (as is still the practice in the provinces). All educational costs, including those related to status Athapaskan/Tlingit children were calculated together, as an operating deficit grant, without distinction between native and non-native students. As is still the practise today, the Federal government makes up the difference between revenue generated at the territorial level for education and the actual cost of delivering it.

So began the process of transferring responsibility for the education of Yukon Athapaskan/Tlingit children from the Federal government to the Yukon Territorial Government. This transfer became finalized in August 1973 in a memorandum to Indian Bands in the N.W.T. and the Yukon by Indian Affairs Minister, Jean Chretian. The memorandum states, despite the federally edopted policy paper of the National Indian Brotherhood on *"Indian Control of Indian Education"*, that as far as the Territories were the education of status Indian children would be viewed "in context with the Territorial system of education"

This decision, which appears to be irreversible, was made without consulting with native people in either of the Territories.

Eventually all federal schools in the Yukon were closed. The Carcross Residential School closed in 1969 and the Lower Post School closed in 1975.

Education, throughout the 1950's, 60's and during much of the '70's, was carried out, as was the situation throughout Canada, irregardless of a child's cultural background and without sensitivity to conflicts between values taught in school and values learned in the home. The curriculum adopted for use in 1957 by the Territorial schools and used in the residential schools came from the British Columbia Ministry of Education. It continues to be the prescribed curriculum for Yukon schools today.

In response to the concerns expressed by Yukon Akthapaskan/Tlingit parents on the often inappropriate school curriculum, lack of awareness or understanding on the part of educators on Yukon native culture and despair over the alarming number of drop-outs, the Yukon Native Brotherhood (now amalgamated under the Council for Yukon Indians) in 1977 established a Curriculum Development Program. This was one of several programs under the Brotherhood's Indian Education Department.

As awareness grew that the policy of "Indian Control of Indian Education" would not be a reality in the Yukon it became more and more necessary to develop native educational organizations to lobby the Territorial government on behalf of parents, to encourage the inclusion of Yukon Athapaskan/Tlingit history and culture into Yukon schools.

The Curriculum Development Program continues to strive today to develop learning materials which accurately reflect the culture and values of Athapaskan/Tlingit people throughout the Yukon. The materials developed by the program are primarily based on the stories and legends

that have been collected over the years from Yukon Elders. In addition, the program emphasizes the development of curriculum to complement the existing school curriculum, incorporating all necessary background and support material to assist those teachers who may be unfamiliar with Yukon Athapaskan/Tlingit culture.

The success of the materials developed depends on input and advice from Elders and community resource people, and working closely with the Department of Education through all phases of production.

The Traditional Education and Folkore Research Project, a project within the Curriculum Development Program, plays an important role in recording and researching traditional lifestyles and values. Unfortunately, much of the field work, originally done by this project has been drastically curtailed over the years due to budget restraints.

With a limited budget and minimal number of staff, the Curriculum Development Program has completed a social studies program for grade one entitled, *"The Athapaskan/Tlingit Family"*; and a Kindergarten program entitled, *"An Athapaskan/Tlingit Cultural Enrichment Program for Kindergarten"*. Both projects were each piloted by four classroom teachers. The projects have been well received by the Department of Education and have been endorsed as prescribed curriculum.

The Curriculum Development Program is now preparing a similiar social studies program for Grade Two entitled, *"Athapaskan/Tlingit Communities"*. As with the others, this will also be written as a complementary unit to the Grade Two social studies program put out by the B.C. Ministry of Education.

With the impending settlement of land claims the Curriculum Development Program looks forward to a bright future with the opportunity for greater involvement of Athapaskan/Tlingit parents and an enriched curriculum which reflects the culture and world view of the Yukon's First Nation.

This article was first printed in the March /84 edition of the Indian and Northern Education Newsletter, issued co-operatively by: The Curriculum Development Program, C.Y.I.
Indian and Northern Education Committee, Y.T.A.

A Sorry History of Education for Native Indians

If there are still those who wonder why native students need and deserve special treatment at the educational level, then perhaps they need a little education themselves in some of the darker moments in the history of Canada's treatment of native people, suggests Angie Todd-Dennis, University of Victoria's recently appointed Special Projects Co-ordinator for native Indian students.

One of those darker "moments" lasted over a hundred years and involved the forcible separation of children from their parents from the age of eight until their mid-teens in so-called residential schools.

"The children were not allowed to speak their own language, and were not allowed to see their parents more than once or twice a year. Often children didn't see their parents for years at a time if the parents were too distant to travel to the schools. There were whole villages that had no children between the ages of eight and sixteen", says Todd-Dennis.

One reaction, not too difficult to understand, was that parents withdrew their children from the schools or simply did not send them. This, however, was illegal.
"I can remember the RCMP coming into the villages and dragging the kids out of their homes to take them back to the schools, "says Todd-Dennis".

The rational for this treatment was probably best expressed by one Hector Langevin in a House of Commons debate of 1883. It expressed the attitude of that time.
"The fact is, that if you wish to educate these chidren, you must separate them from their parents during the time they are being taught. If you leave them in the family, they may know how to read and write, but they will still remain savages".

The residential schools werre almost all run by religious groups under contract to the Federal Government.
"It was one of the most damaging periods in history for our native peoples' culture and self-esteem," says Todd-Dennisd. "The greater tragedy is that it lasted so long -almost to the present."

Not surprisingly, it also left an ambivalent attitude toward education on the part of native people.
Besides the inestimable loss of language and culture, there was also the breakdown of the family unit, an effect of the residential school system that may still be felt today in other ways.
"This generation, who were inmates at the residential schools, is the one now trying to cope with their own children, but they were removed from their homes at a crucial time in their own personal development and institutionalized. These parents now have to cope with transmitting concepts of education to their children in vastly different circumstances. Obviously, the educational experiences of parents predict the views and values they hold and transmit to their children," says Todd-Dennis.

Two recent studies indicate that problems still exist on a monumental scale.
A recent two-year study in Terrace suggests that "native Indians exist on the fringes of the community and are relegated to an inferior stature in relation to the dominant white majority."
The report suggests that this is more a case of neglect than overt racism, but notes the effects

are much the same, and also says that native people are "tragically and massively" excluded from the education system. It identifies the severe shortage of qualified native Indian teachers and the failure of native Indian parents "either through intimidation or lack of interest" to become involved in their children's education as part of the problem.

The second study, carried out in Vancouver for the Vancouver School Board has just been published and is arousing a great deal of controversy.
The study states that during their stay at residential schools, "the children of that time related not to an extended family but to the supervisors of a religious order who enforced discipline. It could be that some of the native Indian families of today... simply have not learned to cope with family life. One must learn by example and by being a part of a family environment, which is something the residential schools denied those whom they were charged to educate."
The report goes on to suggest a study be made of the residential school era on the education of native students of today.

About 75 per cent of the general population now graduates from the kindergarten to grade 12 school system, compared to less than 10 per cent of native students. As well, only 2.5 per cent of the native population goes on to post-secondary education. This relatively low level of educational achievement may also be related to the old residential school system. While native sudents were forbidden to attend public schools, the residential schools went only to Grade 8. (Statistics are not available for the Yukon.)

"Technology is leaving us behind," says Todd-Dennis. "Native peoples require educational upgrading at all levels. We need people with training in education, agriculture, forestry, law and many other areas.
"B.C. has the second highest native population in Canada, behind Ontario, yet it is far behind the other provinces in providing courses and services for the native student population," notes Todd-Dennis. While acknowledging that Simon Fraser University and the University of British Columbia provide services for native students, "All of B.C. 's universities should be doing something in native education. This applies especially to the University of Victoria, which is closely identified with B.C.'s rural areas and population", she says.
"The universities have to look at all faculties and services to find ways and means to become more flexible to accommodate native students." While this may mean some special programs for native students, it does not mean a lowering of standards to accommodate deficient educational backgrounds.
"I wouldn't expect this for anybody," says Todd-Dennis, "experience at other universities has shown that what is required is special counselling and tutoring. Native studetns are as intellectually capable of handling university level courses as any other group in the general population, if the opportunity is there," she says.

This article, by Don Sawyer, was originally printed in the Nov-Dec '79 issue of B.C. Teacher.

THE MEASUREMENT OF LEARNING POTENIAL & ACHIEVEMENTS OF NATIVE INDIAN STUDENTS

Presented by Dr. Art More & Dr. Buff Oldridge
Faculty of Education, The University of British Columbia

Presented to the conference, Successes in Indian Education
A Sharing, Vancouver, 1983

Based on the premise that norms for judgment of educational performance in British Columbia are anglocentric, monocultural, and biased towards middle and upper class customs and life-styles, this workshop explored consequences of anglo conformity for children of Native heritage and offered guidelines for defining appropriate procedures for assessing, classifying and placing children in special education programs.

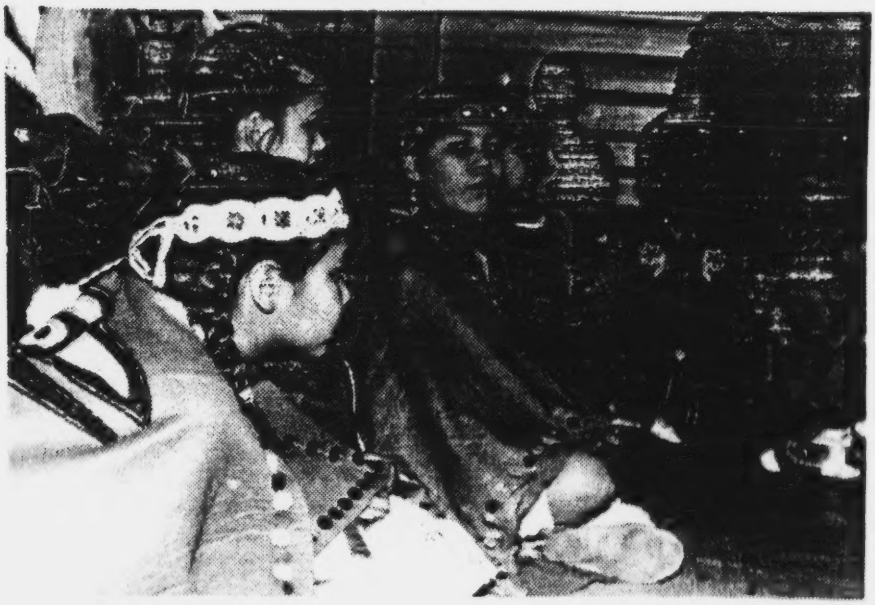
Shortfalls of the present norms were first examined with respect to Native core values. For example, children of Native Indian heritage tend to be given the same degree of respect as adults and are not accustomed to strict structures as are found within the school system. Native core values also tend to stress cooperation and harmony with the environment and merit is placed on traditional lifestyles with a desire to remain anonymous. Individuals are primarily judged by their relative contribution to the group rather than by their own individual achievements. Disclosing information about oneself might be perceived as a means for others to gain control over you. Competition is encouraged but more likely within oneself. Property within the Native Indian culture is usually considered communal rather than private.

Denial of cultural core values have resulted in:

- Restricted educational opportunities;
- Stigmatizing labels;
- Unidimensional assessment
- Devaluation of non-anglo cultural heritages;
- Fostering monolingual, monocultural and mono-cognitive development.

Critical issues for defining appropriate procedures for assessing, classifying and placing children in special education programs must include:

- The development of educational tools that take into account the linguistic and socio-cultural origins of the child. These tools must be racially and culturally non-discriminating.
- Special consideration of a child's mastery of social roles outside of the school environment. The child's adaptive skills need to be assessed prior to making decisions and plans for educational interventions. Acknowledgement must be made of the child's right to the least restrictive treatment.
- The child's right to be tested in his/her own primary language when that language is other than English.
- Consideration of appropriate cut-off level for defining subnormality and placing children in special classes. The right of a child to the safeguards of due process procedures when decisions concerning placement or other major educational interventions are being made.



PUBLIC EDUCATION- THE CULTURAL MELTING POT

By Lori Patterson Jackson

Anyone who still believes that all cultures are basically the same and that public institutions like schools provide equal opportunities to Canadians regardless of race is indeed seeing the world through grey coloured glasses.

Thanks to government policy on multiculturalism Canadians are now encouraged to celebrate their cultural differences. Sadly however, we are slow to take this one step further and see to it that our public institutions are restructured to take into account these differences. Educational institutions are often the last to make changes. Here in the Yukon there are quite specific reasons for this.

The most effective body to influence change in the public school system are parents. Those familiar with Yukon school committees will quickly realize that most committee members are non-native parents. There is a history behind this. Firstly, schools, as viewed by native parents are institutions of mainstream society, not as extentions of the native community. Secondly, many of these parents are products of the residential school era who remember seeing their parents helpless as their children were taken away to school for 10 months of the year. Tragically, native parents see themselves still today as powerless within educational circles yet paradoxically formal education is seen as providing the door to power and success. The question however that isn't asked is; power and success in who's terms and at what costs?

Change is also slow to come when there is reluctance to accept our cultural differences. The area of greatest potential for misunderstanding and confusion when cultures interact is communication styles. Communication, for Athapaskan/Tlingit people is based on oral traditions. This has a profound affect on cognitive styles, conversation styles, story-telling structures and the ability to fictional the self as in the literate mode. The basic question and answer form is very much a non-native teaching method as is the logic pattern of the essay, ie, if this happens, and this follows, the end result must be...

Children of literate non-native parents, from the moment they are born, begin their training for formal education. They are constantly exposed to the question and answer format. Young children, even before they have the ability to answer, have questions posed to them and then are provided with the answer. As children learn to speak, parents ask more questions in the hope of assisting their child to seek further information and a greater understanding of the subject. Children are then praised in some way for providing the correct information or corrected. This is exactly the form of interaction that goes on in the classroom. These children soon learn that providing the teacher with the "correct" answer reaps reward.

Children, however, of oral cultures come to school with little of this preparation. Parents of Athapaskan/Tlingit children interact with their young children in quite a different way. Parents do not teach their children by asking questions, but rather by allowing them to observe and based on observation are then allowed to experiment, usually without direct parental supervision. If further information is needed it is then the child who usually asks the parent the questions. Likewise the parents will probably not provide a direct answer, but rather an analogy that provides the child with a picture. The children are not encouraged to display their knowledge.

This would be considered showing off. Children hear many stories about the bad luck that befalls those who brag.

Good oratory is still held in greater esteem than literature in Athapaskan/Tlingit culture. Non-native anglo-saxon culture has been exposed en masse to the written word since the invention of the printing press in the 1500's. In the Yukon, Athapaskan/Tlingit culture has only just begun to develop a writing system for its languages. Likewise, English literacy has only been introduced to the Yukon over the past 80 years. With this short history there is no doubt that although the native languages are not being passed on, the oratory style is still very strong.

Good Native speakers are known for their ability to "paint a picture" with words. This includes the use of analgoy, often making use of the charateristics of animals as a way of explaining human traits. At times, the non-native listerner may feel lost if he applies his own speech structure to the conversation while the speaker has methodically provided the listener with a variety of perspectives on the subject, not in an linear manner, but as has been described, more as,

"the hub of a wheel with the speaker on the rim. The different perspectives or topics represent the spokes of the wheel and appear as though they are being presented serieally. All of the topics relate to the subject of the speech, but are seperate from each other. It is up to the listener to determine the extent of the separation of topics." [1]

The ability to present the self as a third person, as is often called for in composition, is also difficult for Athapaskan/Tlingit children. This fictionalizing of self is characteristic of literary tradition and is not part of oral tradition. It would also difficult to impersonalize the familiar when the child's entire world, except perhaps for T.V., is so personal to him. He knows everyone in his community, and likely he is related to almost everyone in his community.

Thus, children who come from this tradition are really quite disadvantage when they come to school where non-native peers are already well versed in the teaching methodology. Native children must quickly learn, not only the method but the different value placed on displaying themselves before their peers and teacher. They must also take information in, in a very direct manner and relate it back with the same directness. This directness is also very much foreign to communication styles of Athapaskan/Tlingit people.

These differences are evident at the onset of the native child entering school. The child experiences this as confusion, the teacher interprets this as shyness. Irregardless of the interpretation, these are enormous hurdles to overcome, and in the overcoming, it must be realized that the child's cultural characteristics are altered in the process. This seems a grave price to pay in order to become part of what has been considered to be an equal opportunity institution. To truely be equal in all terms, the teaching methodology must not undermine the child's culture or cause confusion or worst still create a conflict in the child's mind but rather it must build on the strengths that all children bring to school with them. The foundation for your teaching methodology lies not in teacher training institutes but in the community the schools are meant to serve.

[1] From "Cultural Factors in the Orgunization of Native American Speeches" Ina C. Siler and Diana Labadie-Wondergem, University of Oklahoma

CURRICULUM - ITS EFFECT ON US

BY: IDA WASACASE, DIRECTOR SASKATCHEWAN INDIAN FEDERATED COLLEGE

What is Curriculum? Curriculum means self-identity, self-concept, the goals and aspirations of our young people. What type of goals do we want for our people? What type of skills and knowledge do we want to instill with our children?

Presently, I'm Chairperson of the Saskatchewan Indian Education Commision. We are in the process of defining our own goals and our own policies in Indian Education through Indian Government. We ourselves, as Indian people, must change the policies in curriculum, the criteria in teacher training and identify our own goals for the academic qualifications of our own Indian people.

What is quality? We've been so brainwashed as Indian people that our values are not accepted. "We're no good, we can't compete." We had a culture here before the whiteman came. We were forced to learn another culture, and only five percent of our own people succeed in this culture. There must be something wrong with that culture. We've given it a hundred years to work, but we still have failure. We still have social frustration.

Our young people are committing suicide at a very high rate, much more so than we had even five years ago. Our students are dropping out even at grade three. By the time we have students attending high school, if a hundred of them began in grade one, we would only have ten of them in high school. We would not have any going to university. So there is something obviously wrong with the education system.

What is wrong with the two systems? We have been forced to interact in two worlds and we have not succeeded in either world.

I've been doing research on learning styles of Indian people. I've been looking at a system that is called left learning versus right learning. The left learning is what I call, with the advice of the Elders, the "clever learning." It's an individualized system, it's the competitive system. You only look out for yourself and nobody else.

The other system is the right learning, the Indian system. The holistic system, in which we work on our value systems of co-operation, sharing, trust and respect. This is a system that has been denied. It's the co-operative system. When you look at the individualized system, you have built-in various concepts. You're fearful because you cannot compete. That's not our system. Because you cannot fit in that system you become frustrated.

Ninety-five percent of our people have failed in that system. In our own Indian ways, our holistic system, we had what I call the three "A"'s. We had learned to ACCEPT one another - no matter who we are. The second one is ATTENTION. We have learned to give attention to our people. Our extended family relationships have allowed us to do that. The third "A" is AESTHETICS, music and dance. The ways we have learned to express ourselves is very important.

We are looking at perspectives, what we have been denied, Educators and curriculum workers are re-looking at those perspectives. The first one is the historical aspect. We don't know about our history. How much do you know about your own background? The treaties, our own historical selves, our values as Indian people. It's up to us to develop our historians, who can give the true viewpoint that reflects our own Indian history. We can only do that by our Elders, because we come from an oral tradition. In Saskatchewan, our Elders are part of our university system. They are the ones that give the true viewpoint.

We are looking at things like the psychological thinking as Indian educators, and we have to prove that we learn differently. We learn from an observational viewpoint. Our present curriculum is not done by observation, it's done by rote.

There was a study done a few years back on the differences in teaching styles. We found out several things about teaching and learning. One of them was what we call the "dependency clause." An individualized society, whereas ours is independent. For example, if you want to have control, your voice can control. The higher your voice goes the more you think you can control, but for the Indian teacher, the voice is very soft. It means respect. In handing out papers, because the non-Indian teacher comes from a controlled society and wants the group to depend upon her, papers are handed out one by one. Whereas our society is an independent society, it is holistic. If I had a pile of papers here, the children could come and get them, and we would never slap their hands.

Another thing we need to look at is our sociological perspectives. Do we understand ourselves as Indian people who come from a co-operative society? What does our extended family relationship mean? How do we interact with one another? How does that affect our system? We have put into place an Indian Social Work Program which is looking at this. You have got to develop that kind of perspective in the Social Science Program.

About linguistics, I must commend your curriculum development work here in Yukon. They have done a lot of work in the Native languages. We must learn to speak, read and write our own Indian language so that we can interact with our Elders and get the true viewpoint. We must also learn to read and write in English so that we have two viewpoints. Our languages are really dying and when your language dies, your culture dies. Therefore, it's so important to keep up the linguistic perspectives.

Our religion is also very important. In our college, we have pipe ceremonies. We have an Elder. We don't teach this but it is practiced for those who wish to come and learn about our Indian religion. We have learned how to use the sweetgrass, learned how to present the tobacco, the meaning of it, because it is being practiced by our Elders. We have learned to pray, every day. We burn the sweetgrass to give us inspiration and also to set aside our sins and allow growth.

I really believe in the development of bi-lingual, bi-cultural training. I think as Indian people, if we are going to be successful, that's the only route in which we are going to be able to move. By that, I mean we have to develop the skills and knowledge of our Indian viewpoint and along with that the skills and knowledge of the non-Indians so that we can work together and interact together.

These are some of the things that I have mentioned in Indian Government policy objectives on Indian control of Indian Government:

1. That Indian Governments have the right to exercise their authority in all areas of Indian Education.

2. That Indian Governments shall promote education as a total or holistic set of formal and informal structured and instructional experiences.

3. That education, under the jurisdiction of Indian Government in Saskatchewan, shall integrate the in-school and post-secondary programs to develop a complete system of Indian education, bi-lingual, bi-cultural education in co-operation with the above represents a holistic approach.

4. That the Indian child as a learner within his own framework, programs, are modelled on the understanding that the child's language, learning styles and cultural environment are unique and that the child must gain a formal educational foundation in these areas during the elementary years.

An educational system is not successful unless you have the community behind you and your whole total development within that community. School and education now belongs to the whole community and it is the responsibility of the whole community. We have our own resources within our own community. That's your responsibility and you don't know how much control you have in that area. It is impossible if not unwise, to consider the role of Indian teacher in these processes without consulting the process of community involvement in education.

The process of Indian control is still new. It is often a difficult process. It is essential to be cautious and go slow, to find out what people really want in their education. This will take patience, time and hard work for communities.

Control of education refers to more than just administration, now that Bands have secured and stablized their administrative control they are looking for a process of change. For many Bands the framework is chosen - bi-lingual / bi-cultural resulting in the request that a program be modelled to train teachers in bi-lingual/bi-cultural education.

To Indian people responsibility for education belongs to the whole community, school and teacher training are viewed as components of an education system that begins with birth and realizing that dying itself is a learning experience. Therefore, it is a holistic process. Birth is happiness; death is happiness. We learn from many through our legends.

I just want to leave you with the fact that I think it's very important that we look very seriously at the programming that we're doing for our young people in the communities and consulting with the provincial people who have jurisdiction over curriculum.

We must also seriously look at teacher training and curriculum though these two go hand in hand. Unless these two go together we're still going to fall with our school programming.

THE ROLE OF PARENTS IN SETTING GOALS

If we are to avoid the conflict of values which in the past has led to withdrawal and failure, Indian parents must have control of education with the responsibility of setting goals. What we want for our children can be summarized very briefly:

..... to reinforce their Indian identity,
..... to provide the training necessary for making a good living in modern society.

We are the best judges of the kind of school programs which can contribute to these goals without causing damage to the child.

We must, therefore, reclaim our right to direct the education of our children. Based on two education principles recognized in Canadian society: Parental Responsibility and Local Control of Education, Indian parents seek participation and partnership with the Federal Government, whose legal responsibility for Indian education is set by the treaties and the Indian Act. While we assert that only Indian people can develop a suitable philosophy of education of all types and all levels to all status Indian people, whether living on or off reserves. It will be essential to the realization of this objective that representatives of the Indian people, in close co-operation with officials of the Department of Indian Affairs, establish the needs and priorities of local communities in relation to the funds which may be available through government sources.

The time has come for a radical change in Indian education. Our aim is to make education relevant to the philosophy and needs of the Indian people. We want education to give our children a strong sense of identity, with confidence in their personal worth and ability. We believe in education:

..... as a preparation for total living,
..... as a means of free choice of where to live and work,
..... as a means of enabling us to participate fully in our own social, economic, political and educational advancement.

We do not regard the educational process as an "either-or" operation. We must have the freedom to choose among many options and alternatives. Decisions on specific issues can be made only in the context of local control of education. We uphold the right of the Indian Bands to make these specific decisions and to exercise their full responsibility in providing the best possible education for our children.

Our concern for education is directed to four areas which require attention and improvement: ie., responsibility, programs, teachers and facilities.

UNIQUE FEATURES OF INDIAN COMMUNITIES

Presented by RITA JACK,
Secwepeme Cultural Education Society, Kamloops

Presented to the conference, Successes in Indian Education
A Sharing, Vancouver, 1983

In the course of my work as a curriculum writer, I have had to examine, analyze, and define unique features of Indian communities.

These unique features may be broken into traditional and contemporary components. Tangible elements of a culture such as food, clothing, shelter, housing, recreation, music, etc. can relate to either traditional or contemporary aspects of a culture, or to both. Anthropological concepts are chiefly used in reference to traditional-material culture which in turn might be considered as evidence that our ancestors had a creative ability to use, in a productive way, what nature provided.

In the context of curriculum development, it is essential that culture be examined holistically. Culture study ought not only to validate traditional aspects of a culture, but should also incorporate contemporary components of that same culture. At present, while resources available to schools mainly portray the traditional aspects of Indian culture, portrayal of contemporary Indian culture is done primarily through the media.

Contemporary perspectives of the culture can have important bearings upon self-concept and identity. For example, children who have been solely exposed to traditional material culture may develop the impression that this is how Indian people are, and, if unable to meet these criteria, identity conflicts may arise.

Research I have done indicates that all people of Indian ancestry have some knowledge of their traditional culture. For example, every Indian child has some knowledge of traditions such as berry picking, hunting, fishing methods, traditional fishing grounds, etc. In the same manner, our extended family system which finds its roots in the past, is not only a traditional, but also is a contemporary feature of our community. We must therefore

identify these elements that were part of the traditional material culture and that have become part of the contemporary lifestyle.

Leadership and social gatherings, again, traditional features of Indian culture, have been perpetuated into the contemporary lifestyle of our people. Although we are bound to the election system, Indian Chiefs do not run a political campaign. We expect our Chiefs to be wise people. They are generally elected on a merit system.

Questions which need to be addressed in the process of writing Native Studies curricula, should include one's own definition of being Indian, as well as definitions of indianness and Indian life by both representatives from the Indian and the non-Indian communities.

Finally, I firmly believe that in order to establish a sense of identity and community, we must present Indian culture not as a static entity but as a dynamic process. Our reality, which has its roots embedded in the past, still features many unique elements. We do not only wish to say, *"This is who we were."* We want to be able to say, *"This is how we are now."*

Stickgambling

YUKON NATIVE PARENTS SPEAK OUT ON EDUCATION

WHO IS RESPONSIBLE FOR EDUCATION

- "To Indian people, responsibility for education belongs to the whole community. School and teacher training are viewed as components of an education system that begins with birth and realizing that dying itself is a learning experience."

- "Indian people must control education."

- "Education involves three generations:
  - Grandparents;
  - Parents;
  - Child."

- "Grandmother or Aunt taught the girls."

- "Grandfather or Uncle taught the boys."

- "If we put together Indian Government with Indian Education we will have:
  - parental involvement;
  - responsibility;
  - local control."

- "We determine what our priorities are, how we live and learn."

- "Sharing of responsibilities... it should be a community effort because it lessens the workload of the individual and makes learning much more fun when there is more people involved."

- "We need strong Bands with people working just on the Education portfolios system."

- We need more input into the direction of our children."
  1) discipline
  2) time table
  3) teacher awareness

- "Curriculum means self identity, self concept, the goals and aspirations of our young people."

WHAT IS TRADITIONAL YUKON INDIAN EDUCATION

- "Traditional Education was learning based on day to day experiences. Traditional Indian Education was the involvement of individuals and the whole community. Education was not delegated to a separate room or building or to a certain time of day."
- "Traditional learning is by example through stories, songs, clans etc."
- "Our practices are not superstition but a way of establishing values."
- "Discipline was carried out through the use of stories and legends."
- "Our culture taught us obedience, discipline, self-determination and knowledge."
- "We were trained to be well mannered, courteous, and kind."
- [It was recognized that], "A child learns most from the time he is in the womb to two years of age."
- "We must realize that the Elders are waiting to be asked [to teach]."
- "Traditional Education is:
  - Indian values;
  - your heritage;
  - living in harmony with nature;
  - story telling;
  - learning from Elders through experience;
  - learning by word of mouth."
- "The basis of Traditional Indian Philosophy:
  - look after orphans and widows;
  - respect your Elders;
  - share your meal with visitors;
  - honour the dead;
  - pray every day."

- "In traditional learning the family member saw to it that children learned:
  - puberty rights;
  - songs from Elders;
  - from grandparents."
- "Traditional learning was accomplished by using living examples and also by doing the actual activity."

STATEMENT OF VALUES

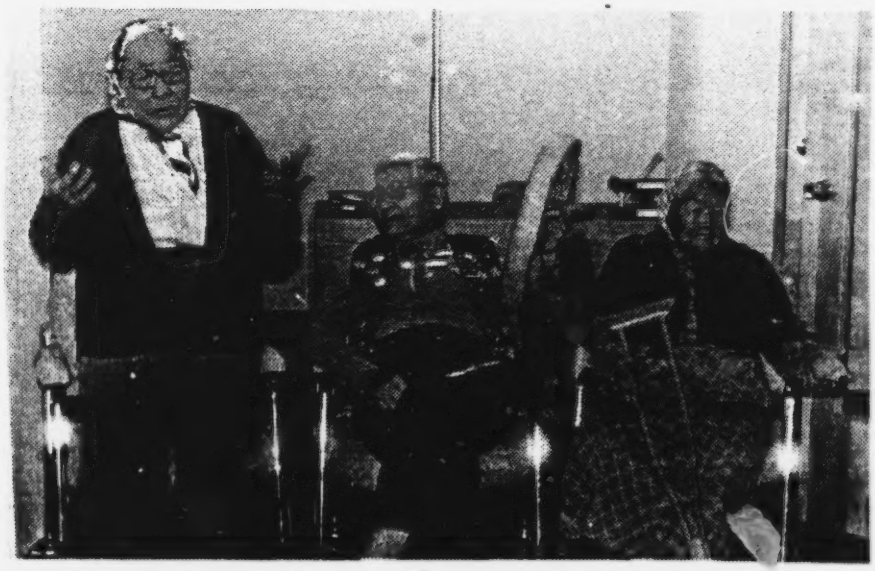
We want education to provide the setting in which our children can develop the fundamental attitudes and values which have an honoured place in Indian tradition and culture. The values which we want to pass on to our children, values which make our people a great race, are not written in any book. They are found in our history, in our legends and in the culture. We believe that if an Indian child is fully aware of the important Indian values he will have reason to be proud of our race and of himself as an Indian.

We want the behaviour of our children to be shaped by those values which are most esteemed in our culture. When our children come to school they have already developed certain attitudes and habits which are based on experiences in the family. School programs which are influenced by these values respect cultural priority and are an extension of the education which parents give children from their first years. These early lessons emphasize attitudes of:

..... self-reliance,
..... respect for personal freedom,
..... generosity,
..... respect for nature,
..... wisdom.

All of these have a special place in the Indian way of life. While these values can be understood and interpreted in different ways by different cultures, it is very important that Indian children have a chance to develop a value system which is compatible with Indian culture.

The gap between our people and those who have chosen, often gladly, to join us as residents of this beautiful and bountiful country, is vast when it comes to mutual understanding and appreciation of differences. To overcome this, it is essential that Canadian children of every racial origin have the opportunity during their school days to learn about the history, customs and culture of this country's original inhabitants and first citizens. We propose that education authorities, especially those in Ministries of Education, should provide for this in the curricula and texts which are chosen for use in Canadian schools.



INTEGRATING NATIVE CULTURE IN YUKON SCHOOLS

The *Curriculum Development Program* is one of several departments within the Social Programs Department of the Council for Yukon Indians. The program consists of a staff of three: a Program Co-ordinator who is responsible for all aspects of administration and program planning, a Curriculum Developer, responsible for the development of materials and an Education Assistant who provides liaison between the Department of Education and Indian Bands and is responsible for the oral history portion of the program.

Over the last three years, materials developed by the Curriculum Development Program have focused on cultural enhancement for the Social Studies subject area of the British Columbia curriculum in use in Yukon schools. *An Athapaskan/Tlingit Cultural Enrichment Program for Kindergarten,* and *The Athapaskan/Tlingit Family* are examples of this approach. These programs are now part of prescribed Yukon curriculum and are to be taught in conjuction with the B.C. Ministry Kindergarten curriculum and the Explorations Program for Year One Social Studies.
These cultural enrichment kits are designed for teachers who: are new to the Yukon or not familiar with Yukon Athapaskan/Tlingit culture; experienced Yukon teachers; work in rural schools; teach classes with mixed cultural background; and teach multi-grade classes. They are also designed to provide the teacher with all necessary background information and detailed descriptions of activities to teach each lesson with minimal preperation time, and, most importantly, everything at the teachers' finger tips. Teachers who wish to localize these programs further, by relating the lessons to the more specific culture of their community, are encouraged to do so. The Community Education Liason Co-ordinators are an excellent resource for doing this.

Each of the Social Studies Kits are pilot tested in community, as well as, Whitehorse schools. Pilot teachers make valuable suggestions and contribute activities to the lessons. During the Fall, Curriculum Development staff conduct an orientation workshop in all Yukon schools on the completed kits.

Materials developed by this program must accurately reflect the culture and values of Athapaskan/Tlingit people throughout the Yukon. The primary source of research data comes from oral history transcripts that have been collected from Elders throughout the Territory. Stories and legends from as many native communities as possible are included in each Social Studies Kit as well as aspects of the local cultures that are common to all Yukon Athapaskan and Tlingit people. Throughout the lessons the term Athapaskan/Tlingit is used. This term refers to the two main language groups found in the Yukon. There are five Athapaskan languages, (the Tagish language however is almost extinct) and Tlingit. It is the cultures of these languages that are developed in the lessons.

The intention of the kits is to become familiar with the traditional Athapaskan/Tlingit culture, with the culture as it is represented today, and the dynamic nature of the culture. Above all else is hoped that the students understand the traditional values of the Elders and these values as they relate today. Built into this is a strong language base to assist children who speak: a community dialect of English (using this dialect as the language to build on), come from primarily an oral language exposure, and to provide children with language that is based on familiar northern themes.

For further information contact the Curriculum Development Program
22 Nisultlin Drive,
Whitehorse, Yukon, Y1A 3S5 (403) 667-7634 ext 241

Respect my Child:
Open Letter from a Mother to a Teacher

Reprinted from
the Northian Newsletter

Before you take charge of the classroom that contains my child please ask yourself why you are going to teach Indian children. What are your expectations? What rewards do you anticipate? What ego-needs will our children have to meet?

Write down and examine all the information and opinions you possess about Indians. What are the stereotypes and untested assumptions that you bring with you into the classroom? How many negative attitudes towards Indians will you put before my child?

What values, class prejudices and moral principles do you take for granted as universal? Please remember that "different from" is not the same as "worse than" or "better than", and the yardstick you use to measure your own life satisfactorily may not be appropriate for their lives.

The term "culturally deprived" was invented by well-meaning middle-class whites to describe something they could not understand.

Too many teachers, unfortunately, seem to see their role as rescuer. My child does not need to be rescued; he does not consider being Indian a misfortune. He has a culture, probably older than yours, he has meaningful values and a rich and varied experiential background. However strange or incomprehensible it may seem to you, you have no right to do or say anything that implies to him that it is less than satisfactory.

They are told little but shown much in able demonstrations of skills. This is no less true for such matters as "the facts of life". For example, a child learns about Santa Claus around the age of puberty, by helping the adults play the role. The event is described to believers as "staying up to see Santa". It is remarkable to note the respect adults and older children have for the beliefs of children who have not yet relinquished the fantasy.

At a very early age, a child is aware as to his value, deriving his sense of self-esteem. This is nurtured not only by attention, but tradition as well. One such tradition is weetsamagan, by which the child is named at birth. The relationship between a child and his namesake is a special one, not unlike that with a favourite relative. The relationship and ensuing identity is encouraged by attention made to common traits between the person names and the giver of the name, or the person for whom named. Frequent sources of names are ancestors, respected people, and family members who have died.

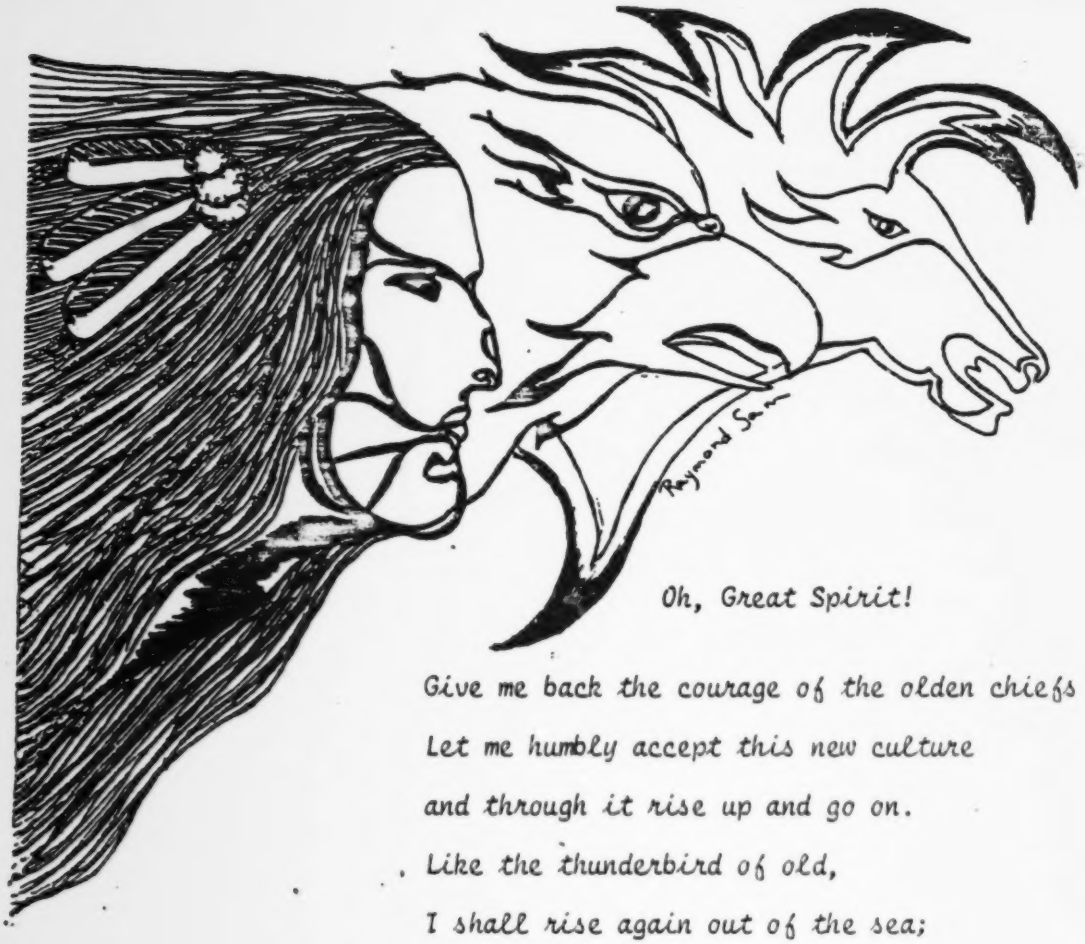
Sibling jealousy is rare, probably in light of the early learning of a unique identity and sense of worth. The arrival of a baby is met by much enthusiasm by brothers and sisters. It is not unusual for a child, even as young as four, to imagine companionship or gifts suitable for a soon-to-arrive baby. This anticipation induces much adult attention and obvious pleasure, allowing the child to maintain his own esteem. Even after the arrival of the baby, the child's enjoyment and reactions of pleasure receive due attention.

Parents seldom encourage their child to compete with each other, but more often to perform certain skills. This encouragement comes in the form of acknowledgement of earnest efforts, and attention to imitative play. Eg. a grandfather might carve a child a small yoke for carrying water, or a group will note with pleasure a child bringing firewood. After an ability achieves recognition, motivation is maintained by parental reliance on the acquired skill. In conclusion, the atmosphere in which the child grows is an extension of an intimate and individualistic society.

SUMMARY:

Probably few of the child traits given attention in this study could not be found to some degree in children who don't live on the east coast of James Bay. As well, Western influence will produce behaviour even more similar to that of the non-Indian child. Still, the prevalence and frequency of certain characteristics, do create a unique environment in which to teach. The degree to which these particular characteristics are accommodated bears a direct relationship to the success of an educational programme.

Taken from Materials prepared and published by
The Native North American Studies Institute
Manitou College
for the
Department of Indian Affairs and Northern Development



Oh, Great Spirit!

Give me back the courage of the olden chiefs
Let me humbly accept this new culture
and through it rise up and go on.
Like the thunderbird of old,
I shall rise again out of the sea;
I shall grab the instruments
of the whiteman's success
his education, his skills.
With these new tools
I shall build my race
into the proudest segment of your society.
I shall see our young braves and our chiefs
sitting in the houses of law and government
ruling and being ruled by
the knowledge and freedoms of our great land.

by Chief Dan George
My Heart Soars.

Some Available Resources

COMMUNITY EDUCATION LIASON CO-ORDINATORS

The objective of the Community Education Liaison Co-ordinator program is to provide services to Native students that will assist them in making their school experience more meaningful and successful.

With the incorporation of the Community Education Liaison Co-ordinator in the school system, we hope to assist in the alleviation and correction of some of the problems in the schools, and allow Native students to benefit more from its opportunities.

The Co-ordinators are employees of the individual Indian Bands and are therefore responsible directly to the Chief and Council. The Education Assistant for the Council for Yukon Indians, Ms. Clara Schinkel, offers assistance and support to the Bands in the operation and development of this program in any way possible. Clara can be contacted at (403) 667-7634, loc. 244.

Summary of Duties and Responsibilities:

1. To provide a communication link between the school, the community, principals, parents, teachers, students, and Band Councils in order to promote a better understanding of the native student in the present education system.

2. To promote inclusion of Native Culture in the schools by:

   i) Making Native resource people available for the classroom, especially encouraging the use of Elders in the classroom.
   ii) Making Native educational resources available to the community, school and Band Councils.
   iii) Encouraging native parents and interested community people to become more involved in education.
   iv) Working closely with teachers when native studies are being taught in the classroom, by providing advice on Yukon Native Culture.

3. Assisting students to meet their educational goals by:

   i) Providing information on education opportunities, within and outside of the territory.
   ii) Assisting students in applying for financial assistance, grants and bursaries, available through native organizations for post-secondary education and training.
   iii) Providing students and parents with an orientation of the school, prior to admission to kindergarten and at the high school level.
   iv) Maintaining contact with Native students attending high school away from their home community and keeping parents informed on their progress.
   v) Being responsible for setting up special programs to help deal with such problems as adequate study time, truancy and special cultural projects.

COMMUNITY EDUCATION LIASON CO-ORDINATORS

NOVEMBER, 1985

CARCROSS: VIRGINIA KEMBLE
c/o Carcross Indian Band
P.O. Box 70,
Carcross, Yukon, Y0B 1A0
Band: 821-4251
School: 821-4561

CARMACKS: RITA BERRY
c/o Carmacks Indian Band
General Delivery,
Carmacks, Yukon, Y0B 1C0
Band: 863-5576
School: 863-5371

DAWSON: JENNY CHRISTENSON
c/o Dawson Indian Band
P.O. Box 599,
Dawson, Yukon, Y0B 1G0
Band: 993-5387
School: 993-5435

HAINES JUNCTION: KATHY KUSHNERICK
c/o Champagne/Aishihik Band
P.O. Box 5309,
Haines Junction, Yukon, Y0B 1L0
Band: 634-2288
School: 634-2231

KLUANE: (SCHOOL NOT OPERATING AT PRESENT)
c/o Kluane Tribal Council
General Delivery,
Burwash Landing, Yukon, Y0B 1H0
Band: 841-4274
School: 841-5501

LOWER POST: DEBBIE GROAT
c/o United Native Nations
General Delivery,
Lower Post, B.C
Band: (604)779-3351

MAYO: NANCY SINNOTT
c/o Mayo Indian Band
P.O. Box 124,
Mayo, Yukon, Y0B 1N0
Band: 996-2265
School: 996-2275

OLD CROW:

DIANE NEILSEN
c/o Old Crow Indian Band
General Delivery,
Old Crow, Yukon, Y0B 1N0

Band: 966-3261
School: 966-3151

PELLY CROSSING:

JEAN VAN BIBBER
c/o Selkirk Indian Band
General Delivery,
Pelly Crossing, Yukon, Y0B 1P0

Band: 537-3331
School: 537-3231

ROSS RIVER:

DOROTHY SMITH
c/o Ross River Indian Band
General Delivery
Ross River, Yukon, Y0B 1S0

Band: 969-2278
School: 969-2216

TESLIN:

c/o Teslin Indian Band
General Delivery
Teslin, Yukon, Y0B 1B0

Band: 390-2532
School: 390-2570

WATSON LAKE:

PHOEBE LEWIS
c/o Liard Indian Band
P.O. Box 328,
Watson Lake, Yukon, Y0B 1C0

Band: 536-2131
School: 536-2501
School: 536-7333

WHITEHORSE:

EMMA SHORTY
c/o F.H. Collins High School

Band: 667-6465
School: 668-3898

SHIRLEY SMITH
c/o Jeckell Junior High

Band: 667-6465
School: 668-3898

ANN SMARCH
c/o Porter Creek Junior High

Band: 667-6465
School: 633-2466

c/o Dept. of Education
P.O. Box 2703,
Whitehorse, Yukon, Y1A 2C6
or
c/o Kwanlin Dun Band
118 Galena Road,
Whitehorse, Yukon, Y1A 2W6

USING LOCAL RESOURCE PEOPLE

In every Native community there exists a source of "Native Content" that can be put to use in the school system. This is the knowledge of the culture held by the individuals who make up that community. For the teacher who is willing to forgo the all too common assumption that learning from the printed word is the only truly legitimate means of learning, and who is willing to put forth the effort of making the arrangements, the utilization of local people can provide very productive learning experiences.

Some ways in which people from the Native community have assisted in some Yukon classrooms in recent years are listed below. There are many possible ways that local people's knowledge can be utilized:

- story telling, both of legends and of life experiences.
- teaching beadwork and sewing.
- teaching carving.
- teaching snowshoe making.
- teaching Native languages.
- demonstrating and teaching Native music and dancing.
- taking children on field trips to demonstrate and teach trapping, fishing, and other skills of outdoor living.
- individuals involved in Native organizations have discussed land claims and career possibilities with Native organizations with senior classes.

The simplest way to contact local people to share their knowledge is to work through the Community Education Liaison Co-ordinators. The co-ordinator's knowledge of the local community will enable him or her to set up the necessary arrangements.

If the assistance of the co-ordinator is not available, the Curriculum Development Department of the Yukon Indian Centre can arrange for resource people. Sometimes the Chief or another community leader may be willing to assist by providing advice and help in making contacts. If there is a Native person on the local school committee, he or she might be able to assist. Sometimes the students can supply the names of individuals who are knowledgeable in various areas.

The most important factor in the effective setting up and the function of such experiences will be how well the teacher knows and is known by the Native parents and the community in general, and the trust that exists between them. In the past, the school has been such a completely alien institution in the Native community, and parents were so rarely encouraged to become involved in their children's schooling, that many parents are reluctant to initiate contacts with teachers. Therefore, in most communities, the teacher must take the initiative. But it is also true that the teacher who puts forth the effort to become involved with people on a friendly basis, rather than a strictly professional basis, who attends community activities and who shows a genuine interest in people as individuals will be much appreciated. The teacher who does this will usually find making contacts with suitable resource people a simple matter.

In discussion about the proposed activity, it is extremely important that the teacher not give the impression that he or she is talking down to the resource person. Try to give the individual a clear idea of the purpose of the activity and how it fits into what else you are doing, but don't tell him or her how to conduct the activity. Don't expect local resource people to use the same methods you do: for instance, their teaching may rely much more on non-verbal methods, or their concepts of logic differ considerably from yours.

Sometimes a person who is reluctant to come into the classroom will be willing to demonstrate a skill to the class if they visit his or her home. Sometimes people who are uncertain about meeting with a large group will enjoy speaking with a small group of two or three.

The question of discipline and class control can be a delicate matter, and varies from situation to situation. Some resource people have their own methods of getting and keeping the attention of a group and interference from the classroom teacher only complicates the situation. Other individuals will expect the classroom teacher to insure attention while they "do their thing." This is an area in which the teacher must use sensitivity to the individual and the situation.

The use of local people as a resource for school studies and activities can provide variety in the school routine, act as a practical demonstration of respect for Native life and culture, provide role models for the students, act as a means of relating school to the daily life of the community, and in many other ways provide tremendously valuable learning experiences. The teacher who utilizes this source of knowledge will find the effort amply rewarded.

Yukon Indian Cultural Education Society

The Yukon Indian Cultural Education Society is an organization devoted to the preservation and restoration of Native Cultural activities. It supports and assists local Bands in conducting and instructing such programs as Native dancing and song, drumming, story telling, costume art, outdoor skills, and language teaching.

Various local programs and projects are arranged, often through the activities of the Community Education Liaison Co-ordinator. Co-operation with the local school is sought for programs involving youth. Limited amounts of funding for instruction and supplies for cultural activites are available through the auspices of this organization.

Co-ordinator, Yukon Indian Cultural Education Society, 667-7631, local 243.

Indian Resource Centre

The Yukon Indian Resource Library situated in Room 213 of the Indian Centre at 22 Nisutlin Drive, is a project of the Yukon Indian Cultural Education Society. It is a collection of various print and audio-visual resource material focussing on the Native people of North America, with special emphasis on Native people of the North.

The resource centre has a collection of approximately 3,000 books and other resource materials. Included are books on a wide variety of topics related to Native life, a number of childrens books, a reference and bibliography section, and a vertical file of newspaper clippings and articles. A small number of films and filmstrips are available.

The materials in this Resource Centre are available to Yukon teachers and students. You are welcome to visit the library between 8:30 and 4:30 weekdays. The library will remain open to a later hour, or open on the weekends for the convenience of teachers from rural areas, if an appointment is made to do so. Class visits are welcome if arrangements are made beforehand. Material is also mailed out upon request.

Librarian, Indian Resource Centre, 667-7631, local 243.

Ye Sa To Communications Society

The Ye-Sa-To Communication Society is an organization devoted to increasing Native participation in the media.

The Society's main activity is publishing the Yukon Indian News, a newspaper published bi-monthly. It regularly contains news, features, and pictures of the current life of the Yukon Native community, news and comments on the political scene, and some views of developments on the Native scene in other parts of Canada. A children's page of material of interest to primaries and lower elementary grades is a welcomed feature, and children's writing or art work is included. Submit contributions to the Editor.

This newpaper contains invaluable material for northern or Native studies, and its local emphasis has proved to be a stimulus for reluctant readers at various levels.

Subscriptions to the Yukon Indian News are $7.00 for individual subscriptions and $12.00 for institutions. Special prices for class sets are available. Contact: Circulation Manager.

Reporters will cover school activities that are appropriate for the newspaper's content. Contact: the Editor.

Teachers requiring photographs for special projects may have access to the Yukon Indian News picture files by prior arrangement. Prints are available at nominal cost.

Ye-Sa-To actively promotes interaction between itself and the school system. Job experience programs that provide students with an opportunity to learn about newpaper production are conducted. Darkroom and basic photographic training is available to limited numbers.

If you are interested in discussing any Native communications project, contact the Executive Director at:

Ye-Sa-To Communication Society
22 Nisultin Drive
Whitehorse, Yukon
Y1A 3S5

Telephone: 667-7631, local 225

Assistance Available

for Post-Secondary Education

There are several sources of special assistance available to Native students for costs of post-secondary education.

Grants of varying amounts for assistance in post-secondary education are available from the Yukon Native Scholarship Fund. Any student who is eligible for enrollment in Yukon Land Claims may apply. The student must produce evidence that he or she is accepted as a student in the institution he proposes to attend. Please direct inquiries to:

Kathy Van Bibber
Yukon Native Scholarship
Indian Education Department
22 Nisutlin Drive
Whitehorse Yukon Territory
Y1A 3S5

Telephone: (403) 667-7634, local 210.

The Yukon Native Development Fund gives grants to secondary or post-secondary students who encounter financial difficulties during the school term. Applicants must be of Native extraction, have lived in the Yukon at least five years, and have maintained reasonable grades. Applications are available through:

The Secretary
Yukon Native Development Fund
63 Dieppe Drive
Whitehorse, Yukon
Y1A 3B1

Curriculum Development Program

The Curriculum Development Program is one of several programs within the Indian Education Department of the Council for Yukon Indians. It was started in April 1977 as a means of encouraging the inclusion of Native history and culture in the school curriculum.

OBJECTIVES OF THE PROGRAM:

1. To develop learning materials which accurately reflect the culture and and values of the Indian people of the Yukon communities, and which can be used in conjunction with the present school curriculum.

2. To evaluate Native-content materials produced in other areas of North America, with a view to its relevancy to Yukon children.

3. To inform teachers of these suitable materials and encourage their use of them.

4. To involve the communities of the Yukon in the process of developing local curriculum.

5. To conduct workshops on native culture and interests with students or teachers, when requested by the schools.

6. To facilitate the involvement of Elders as teaching resource people in the school.

7. To assist the YTG Department of Education in recognizing the educational needs of Athapaskan/Tlingit children in Yukon schools.

8. To assist the YTG Department of Education and the Yukon Teachers Association in the planning of an annual Teacher Orientation for new teachers to the Yukon.

9. To honour Highschool graduates of Athapaskan/Tlingit ancestry in the tradition of Yukon Native culture.

Should you require assistance in locating materials on a topic pertaining to Native history, or wish a particular subject on Athapaskan/Tlingit culture introduced to your classroom please call or write;

Curriculum Development Program
Indian Education Department
Council for Yukon Indians
22 Nisutlin Drive
Whitehorse, Yukon Territory
Y1A 3S5

667-7634 Local 241
Mrs. Sharon Jacobs, Co-ordinator

CURRICULUM DEVELOPMENT PROGRAM

1. Series of six booklets: *Dressing Up, Hungry Book, Tracks in the Snow, Animal Book, Bird Book,* and *Going Away.* Colourful, graphic set of primary readers that fit in well with nature, health and social studies programs, or can be adapted for use in a variety of other settings such as language arts.

2. *The Busy Beaver:* An illustrated animal story. Fun reading for grade one and two.

3. *Step By Step With Grandpa* A true story about Copper Joe teaching his grandson the old way of stoneboiling food. For grades two and three.

4. *George's Hunting Trip:* Two brothers and their father go on a hunting trip. Workspace for children to draw pictures about story. For grade four. Available in class sets.

5. *Through the Seasons:* Story about a year in the life of *Ya ju du hen,* a Tagish Indian girl. Many illustrations. Recommended for grade four.

6. *Tales Told By Our Elders:* 1977, 1979, 1980, 1981. Booklets for each year comprised of stories and legends children know from hearing their Elders tell stories. All stories are recorded by Yukon children as a result of story contests held during those years.

7. *Stories from Fort Selkirk:* 22 page compilation of three life stories of Yukon Elders, as well as one legend. Each story is followed by a question and activity section. Stories about a young Northern Tutcone girls in Ft. Selkirk and on the hunting trails. The legend is about a man adopted by caribou. Suggested for grade 5-6 level.

8. *Yukon Indian News, Junior Edition:* An attractive variety of stories , ideas, crossword puzzles, word games and riddles rreflecting the seasons of the year, and all ready to be coloured. Suitable for all elementary grade levels.

9. *Series of Number Charts:* For classroom display, picturing objects familiar and unique to the North. Numbers 1-10. Illustrated by Yukon artist Susan McCallum.

10. *Series of Alphabet Charts:* For classroom display, picturing objects familiar and unique to the north. Illustrated by a Yukon artist.

11. *Series of Cursive Alphabet Charts:* For classroom display, picturing objects familiar and unique to the North. Illustrated by Yukon artist Susan McCallum.

12. *Cross Cultural Strategies:* A collection of valuable background information to assist teachers of native Indian students. Available upon request.

13. *Family History Worksheets:* A series of worksheets designed to encourage a sense of indentity and pride in family background. Suitable for intermediate and junior high level. (Under revision, not available at present.)

14. *Worksheets for Through the Seasons:* A worksheet for a series of three lessons based on the book, *Through the Seasons*. Emphasis is on reading comprehension, research and map-reading skills. Approximately grade six level. Available with purchase of the story *Through the Season*

15. *Series of Four Slide Sets:* Film strip comes with commentary and suggestions for use. Each set contains slides of artifacts originally collected in th North and Now in the National Museum. Colour. Suitable for all levels.
    - -Transportation 10 slides
    - -Sewing and Clothing 20 slides
    - -Food Gathering and Preparation 13 slides
    - -Toys and Pastimes 6 slides

    Available on loan through the Curriculum Development Program, C.Y.I.

16. *Early Yukon Cultures Kit:* A multi-media social studies kit containing a number of resource materials, models and teaching suggestions for teaching Yukon native history at a Grade four level. Includes a Teachers Guide and film strips. This kit has been specifically planned to be used along with the Grade Four Social Studies text, *Early Yukon Cultures,* by Julie Cruikshank. Available on loan from the Curriculum Development Program, C.Y.I. or the media centre, Department of Education.

17. *Set of Eight Hand Puppets:* Set consists of a wolf, crow, moose, bear, beaver, rabbit, girl and boy. Designed originally for use by the Native Langugage instructors, but have many uses for story and legend telling. Available on loan through the Curriculum Development Program, C.Y.I.

18. *Two Posters:* "The Voice of the Land Speaks Our Language" and "Many Things to Learn, Many Ways to Learn. Suitable for classroom display.

20. *Teslin Tlingit Calendar 1983:* Although the calendar is outdated it provides excellent teacher resource information. The featured text and photograph for each month shows aspects of Teslin Tlingit culture that was, and in some cases still is important to itsk people. As well the calendar shows the traitional breakdown of the year according to cyclical events in nature.

21. *The Athapaskan/Tlingit Family:* The program is designed as cultural enrichment to the Year One Social Studies program, *Exploring Families.* The Athapaskan/Tlingit Family, contains 15 lessons on the contemporary activities and values of the Yukon native families, and 14 lessons on the family of long ago. Included are 162 illustrations by Yukon artist, Susan McCallum depicting contemporary and traditonal aspects of family life. Prescribed curriculum in Yukon schools.

22. *An Athapaskan/Tlingit Cultural Enrichment Program for Kindergarten:* This Kindergarten program consist of activities, discussion topics, stories and legends designed to reinforce the lifestyle and values of Yukon Athapaskan/Tlingit children. The program is also of relevance to all northern children. Included are 49 illustrations by Yukon artist, Susan McCallum, a filmstrip on the legend, *"The Girl*

Who Married the Bear", and five units entitled: *Me, Me and My Family Members, How Emma Got Her Indian Name, Our Grandfather the Bear*, and *Porcupine, the Gentle One.* Prescribed curriculum in Yukon schools.

Upcoming Projects:

Year Two: The Athapaskan/Tlingit Community. A cultural enrichment program for grade two is under development by the Curriculum Development Program. Concepts on the community will be developed around those Yukon communities that are important to Athapaskan/Tlingit people. Topics to be introduced will include the local native government, roles and responsiblities within the community, traditional leadership, historical origins of Athapaskan/Tlingit communities. Included will be illustrations by Yukon artist Susan McCallum, historical photographs and audio visual aides.

CURRICULUM DEVELOPMENT PROGRAM

Council for Yukon Indians
22 Nisutlin Drive,
Whitehorse, Yukon, Y1A 3S5

BOOKLETS:	GRADE	PRICE	NUMBER	TOTAL
A series of six booklets:				
1. Dressing Up 4. Animal Book 2. Hungry Book 5. Going Away 3. Tracks in the Snow 6. Bird Book	primers	@ $1.00 each or $5.50/set		
THE BUSY BEAVER	K-2	@ $1.50		
STEP BY STEP WITH GRANDPA	2-3	@ $2.50		
GEORGE'S HUNTING TRIP	4	NO CHARGE		
THROUGH THE SEASONS	4	@ $2.00		
TALES TOLD BY OUR ELDERS (1977,79,80)	4-5	@ $1.50		
TALES TOLD BY OUR ELDERS (1981)	4-5	@ $2.75		
STORIES FROM FORT SELKIRK (workbook)	5-6	@ $2.00		
-or classroom sets @ $1.00 each				
YUKON INDIAN NEWS JUNIOR EDITION	K-8	NO CHARGE		
WORKSHEETS AND MATERIALS:				
THROUGH THE SEASONS WORKSHEET	4	NO CHARGE		
FAMILY HISTORY WORKSHEETS (under revision not available at present)	4-6	@ $1.25		
CROSS CULTURAL STATEGIES	TEACHER	NO CHARGE		
NORTHERN NUMBER CHARTS (8 1/2 X 11")	K-1	@ $2.00		
NORTHERN ALPHABET CHARTS "	K-1	@ $4.00		
CURSIVE ALPHABET CHARTS "	3-6	@ $5.00		
SOCIAL STUDIES MULTI-MEDIA KITS:				
CULTURAL ENRICHMENT PROGRAM FOR KINDERGARTEN		@ $105.00		
THE ATHAPASKAN/TLINGIT FAMILY	1	@ $300.00		
EARLY YUKON CULTURES	4	ON LOAN FROM YTG DEPT OF EDUCATION OR CURRICULUM DEV. PROGRAM		
PUPPETS:		ON LOAN AS ABOVE		
POSTERS:				
THE VOICE OF THE LAND SPEAKS OUR LANGUAGE		@ $ .75		
MANY THINGS TO LEARN, MANY WAYS TO LEARN		@ $ .75		
CALENDARS: TESLIN TLINGIT CALENDAR '83 (teacher resource material)		NO CHARGE		
				TOTAL

NOTE: ADD $1.00 FOR POSTER MAILING COSTS
ORDERS UP TO $ 6.00 ADD $1.25 FOR POSTAGE & HANDLING
$25.00 ADD $2.25
$50.00 ADD $3.25 $300.00 ADD $4.25

Some Suggestions for Further Reading

The following books are available at the Indian Resource Centre of the Yukon Indian Centre.

Cruikshank, Julie

1977 Alaska Highway Construction: a preliminary evaluation of social impacts on Yukon Indians. Yukon Case Studies. Whitehorse, University of Canada North (Yukon), Research Division.

1979 Athapaskan Women: Lives and Legends. Canadian Ethnology Service Paper No. 57 National Museum of Man Mercury Series. Ottawa, National Museums of Canada.

1971 Matrifocal Families in the Canadian North. IN K. Ishwuren, ed., The Canadian Family. pp. 39-53. Toronto, Holt, Rinehart and Winston.

1975 Their Own Yukon. Whitehorse, Yukon Indian Cultural Education Society and Yukon Native Brotherhood.

1974 Through the Eyes of Strangers: a preliminary survey of land use history in the Yukon during the late nineteenth century. Report to the Yukon Territorial Government and the Yukon Archives.

1978 When the World Began. Whitehorse, Department of Education, Government of the Yukon.

1973 Yukon Indian History and Cultures: a preliminary bibliography. Yukon Archives.

*McClellan, Catherine — My Old People Say
National Museums of Canada — 1975

Detailed ethnological study of the Indians of the southern Yukon.

*National Indian Brotherhood

1972 Indian Control of Indian Education. Ottawa

*Yukon Indian People

1977 Together Today for Our Children Tomorrow. Whitehorse, Council for Yukon Indians. (Orig. 1973)